

the faithful must resist him."

The late Archbishop Spalding wrote in 1855: "The obedience we owe to the Pope is confined to religion and spiritual things; he neither claims, nor do we allow, any jurisdiction over us in temporal matters affecting our civil allegiance."

Cardinal Manning wrote in reply to Mr. Gladstone: "Neither in virtue of the Vatican decrees, nor of any other decrees, nor of his supreme authority as head of the Christian Church, can the Pope make any claim upon those who adhere to his communion of such a nature as can impair the integrity of our civil allegiance."

Such is the official, dogmatic teaching of the Catholic Church, as it proclaims the supreme authority and absolute independence of the State within the territory of civil and temporal affairs. But was it in the divine plan or in the nature of things that the Church and the State should live entirely apart?

#### UNION OF CHURCH AND STATE.

"If the Church," says Albert de Broglie, "were merely an institution for prayer, and the State for police; if religion confined itself entirely to speculative opinions, mystical feelings and secret meditations, while the State had to do only with the good order and cleanliness of cities and streets; if the spiritual sphere comprehended only the innermost relations of each soul to God, the temporal only the prevention of misdeeds and plunder among men, it would be then easy to separate completely two spheres which would neither have, nor be likely, to have any points of contact, and to preserve freedom to two powers knowing nothing of, and never coming across, one another.

"But facts overturn all these imaginary boundary lines. Religion is by no means a hermit inclosed in a cell; neither is the State contented with the part of a district policeman or beadle. Both powers aim far higher, and as yet, even without overstepping the sphere transmitted and belonging to each, neither of the two have been able to stir a step without being brought into mutual contact."